**Professional Social Work: Indian Perspectives**

**ASSIGNMENT**

**1) Discuss the social work values, ideals and concepts inherent in Jainism.**

**Ans. The Jain Community and their Social Organisation**

**The Jain community is small in demographic size because of which they are a very closely knit group. Though there is no strong evidence of social service being done by this  community in the past, however in the recent years the Jain community have come forward and have established various types of social institutions for providing social services for the Jain community in particular and also to the general population. Charity among the Jains extends to the rest of the animal and plant kingdom also i.e., cows, birds, insects.**

**Institutions of Charity Promoted by the Jains**

**The Jain institutions can be broadly divided into two categories, namely, charitable institutions run for the general populace and those exclusively for the Jains. It is obvious that the Jains are in a position to maintain a large number of institutions because they are a relatively rich community. By running institutions of the first type they have secured the good-will of others and through the institutions of the second type they have tried to protect their religion and stabilise their community for all these years.**

**The Jains are inclined to start charitable institutions for the benefit of all people irrespective of religion, caste or creed because Jainism has enjoined upon its followers to show compassion to all living beings and especially to the needy. Further, it is one of the six daily duties of a Jaina layman to give something in the form of gift to others. The gifts have been classified into four kinds, namely, gifts of food (ahara-dana), protection (abhayadana), medicine (ausadha-dana), and learning (sastradana).**

**Institutions established for the general public are in the form of dharmasalas or rest houses, annachhatralayas or aIm-houses, at pilgrim and other centres for the benefit of poor people; educational institutions like schools and colleges, public libraries, vocational training centres for development of skills in specific trades, ausadhalayas Le. dispensaries and hospitals, mobile medical units for providing free medical services through camps in poverty stricken, rural and remote areas.**

**Jain Associations and Charity Organisations**

**Though people belonging to various Jain Sects have established their own institutions as per secretarian affiliation some organizations were established that cut across the Jains of all sects and sub-sects and have made concerted efforts in a more organised manner.**

**Sucumbrella organisations have been carrying out various welfare activities in Maharashtra, Gujarat, Rajasthan, Karnataka and other parts of Bihar. In the second category of Jain institutions, those of a religious nature get prominence over those of social or educational in character. Such institutions are basically involved in the preservation of canonical literature, books and manuscripts that are rich in traditional wisdom and have high intrinsic value. Institutions named as Grantha-Bhandaras are often housed in the Jain temples. Of late these institutions have initiated the editing, translation and publication of these works in both print and digital form. These literature which are mostly in Prakrit, are being produced in English and other prominent Indian languages so that the inherent richness can benefit the society at large, both at the national and international level, and help establish a peaceful and just order.**

**Composition of Jain Associations:**

**The Jains have started various institutions of a social character for the betterment of their community. In the first place, they have organised a large number of associations with a view to bring the members together and to solve several social problems. A majority of such associations areformed by a particular caste or gaccha. Sometimes the associations are confined to the particular caste or gaccha members hailing from a certain locality. While others are formed on a regional basis which is technically open to all Jains of that region but in reality they are dominated and run by the members of one sect. Further, both the sects (Digambar and Svetambara) and practically all the sub-sects have their associations of an all-India character.**

**A Culture of Giving**

**Where they could not start such institutions on their own accord, they help such projects and programmes run by NGOs and voluntary organisations which are secular and non profit in character. This is done either by constructing buildings for them or by making substantial donations to them. The Jains of late have developed a culture of giving by providing donations in cash and kind for projects and programmes pertaining to social service, social reform, epidemics, relief and rehabilitation work at the time of natural calamities and disasters like floods, famine, earthquake, or the recent incidents like the tsunami, etc. The Jains have contributed liberally and unsparingly to relieve mankind affected by such natural catastrophes.**

**Significance of Jainism from a Social Work Perspective**

**Apart from involvement in religious work the Jain Acharyas true to the spirit of Jain philosophy have made indelible contributions by working incessantly for the welfare of mankind – eradicating social evils, reforming social customs, building up national character and educating the masses about the principles of nonviolence, universal peace and brotherhood.**

**Establishment of Social and Economic Equality Jain egalitarianism rejects the Hindu division of society into higher and lower castes. It finds no basis for the idea that makes one caste superior to the other. On the contrary, it finds castism an evil based on hatred, pride, and deluded vision.**

**The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas i.e. classes prevalent in the society. Lord Mahavira succeeded in organising his large number of followers into a compact social order quite distinct from that of the Brahmanic social order of his time that was replete with inequality, discrimination and intercaste rivalry. His social order was such that provided for social mobility and did away with the criterion of birth for membership into any class.**

**Another major contribution of Jainism is the principle of aparigraha or non-possession or non-acquisitiveness which means that one should abstain from the greed and worldly possessions. The vow of parigraha-parimana vrata i.e. the vow to limit one’s worldly possessions, is very relevant in the present age of consumerism and is noteworthy because it indirectly aims at economic equalisation by peacefully preventing undue accumulation of capital in individual hands.**

**Religious Emancipation of Women**

**Another distinct contribution made by the Jain Acharyas in the field of social reform was in the direction of raising the status of women in India. In the latter part of the Vedic period women had practically been reduced to the status of Shudras. For example, they were debarred from the right of initiation and investment with the sacred thread. They were considered to have no business with the sacred religious texts.**

**Since the days of Rishab the low position of women was definitely changed in many ways. They removed various restrictions imposed on women especially in the practice of religion including the study of the sacred texts and adopting ascetic life.**

**Impetus to Female Education**

**The religious independence given to women had its repercussions in other fields also. Equality of opportunity was accorded to women in several social spheres of action. The importance of imparting education to females, along with males, was realised even in the ancient past by Rshabdev, the first Tirthankara, who had advised his two young daughters, Brahmi and Sundari, that “only when you would adorn yourself with education your life would be fruitful because just as a learned man is held in high esteem by educated persons, a learned lady also occupies the highest position in the female world.” According to Jain tradition women are expected to know 64 arts which include dancing, painting, music, aesthetics, medicine, domestic science, etc.**

**Inculcation of the Belief on Self-reliance**

**Tirtankara Mahavira and the Jain Acharyas launched an intensive attack on the attitude of complete submission to God by the people for attaining their final objective in life, viz. liberation. They clearly proclaimed that nothing here or elsewhere depends on the favours of God but everything depends on the actions of the people. Divine dispensation was thoroughly rejected.**

**This philosophical perspective of Jainism is co-terminus with the saying “Helping people to help themselves” that professional social work identifies with. Very recently Noble Laureate Amartya Sen’s ‘capability approach’ (Sen, 1990) that proposes for the building of capacities of individuals and communities infact advances the concept of liberation that Jainism promotes as said earlier.**

**Emphasis on Non-violence, Tolerance and Culture of Peace**

**The major contribution of Jain Philosophy is on the emphasis on the observance of Ahimsa i.e. non-violence  to all living beings to the maximum extent possible. In the present age that is replete with violence, terrorism, communal conflicts and war, the principles of nonviolence as propounded in Jainism would come handy.**

**A major cause of violence at the community, national and global level and among castes, classes, religions, regions, and nations is intolerance. The theory of Anekantvad or nonabsolutism i.e. belief in the others point of views is also significant or a respect to the view-points of the other as significant, will help in  removing intolerance and help in fostering an environment of dialogue for peaceful co-existence. This will ensure in setting the pace for a culture of peace and a just social order.**

**Development of Balanced and Integrated Personality Literally Jina means a conqueror, that is, one who has conquered the worldly passions like desire, hatred, anger, greed, pride, etc. by one’s own strenuous efforts and has been liberated himself from the bonds of worldly existence. This concept of the human being is close too the one that a professional social worker has to strive for, that is, in terms of the ‘professional self who has to practice self restraint in terms of professional fees that he charges, refraining from counter-transference, etc. Meditation has been given a very important place in Jainism.**

**2) Enlist the roles of social worker in policy formulation and development.**

**Ans.**  **Social workers are one among such experts who by virtue of their experience bring various issues in the limelight. Social workers work very closely with the people and so they are in a position to understand societal issues in depth. They are one of the best agents to bring the ground realities to the focus of concerned authorities. Several Schools of Social work have been involved directly or indirectly in policy formulation concerning developmental schemes in the country. Reputed Institutions have been represented in many of the bodies or committees that have been responsible for policy formulation in various fields, such as education, housing and slum improvement, adoption and child development, family welfare and women’s development, youth programmes, matters related to the police and communal riots, and rehabilitation of the  
displaced people. For the formulation and development of social policy social workers placed in government or Non government organizations (NGOs) contribute in various capacities be it –**

* **identification of issues**
* **advocacy**
* **consolidation of expert opinion**
* **implementation**
* **monitoring and evaluation**

**Identification of Social Issues**

**The first stage of policy formulation requires the identification of issues. A number of voluntary organizations have taken up the lead at this stage and social workers are the backbone in this process. Social workers through voluntary organization work at the grass root level, they work directly with the people involving their participation. Research project undertaken by social workers bring out new dimensions to the issues and highlight the scope for the much-needed provisions for the welfare of the masses. Research study on “Accessibility of Buses and Bus Shelter”, conducted in 2006 by Samrarthya, National Center for Promotion of Barrier-free Environment for Disabled Persons highlighted that the existing public road transportation system i.e. buses, terminals, and operations are either full of obstacles or are impossible to use by the disabled persons. The findings emphasized that this limits the productive contributions of people with disabilities (PWDs) to the development process. Every individual including Persons with Disabilities (PWDs) has the right to travel and to use public transportation with dignity and independence. It should be regarded as the fundamental right of all citizens regardless of their abilities and disabilities, since travel is usually a necessity for education, employment, medical attention, tourism etc.**

**The findings of samarthaya brought new perspective to the government and low floor high capacity buses were introduced by the Delhi Transport Corporation. Samarthaya has promoted the concept of Universal Design i.e. “Design for All” in the making of Dilli Haat (recipient of National Award by the Hon’ble President of India on promotion of Barrier Free Environment), Delhi Metro Rail Corporation (DMRC) and High Capacity Bus System (HCBS)/Low Floor Buses.**

**Social workers in academics are also important agents in identification of issues. Research studies taken up by them either for their academic degree or as sponsored projects highlight nature of the issues under study. For example the recent study carried out by the Social Welfare Department (Delhi government) and Delhi University’s Department of Social Work revealed that many beggars are able-bodied and educated, forced into beggary by unemployment or to augment their professional incomes. The findings underscore the absence of a cohesive and humane national policy for beggars in India.**

**Advocacy**

**Advocacy implies measures taken for the upliftment of vulnerable and weaker sections of the society. While social work practitioners in the field level also practice advocacy, those professionals at the policy making and lanning arena are predominantly engaged in the process of influencing the decisions of law makers, ministers and significant other top level officials. Thus it requires lots of tact and a good knowledge of the issue in concern for which the social worker is advocating. The social worker has to remember that advocacy is a political strategy and has to be used wisely.**

**Advocacy, in order to be victorious calls for appropriate use of power and more importantly strength of mind. Always remember power is never given, but has to be won over. Dedication to the cause and the determination to see through difficulties are important sources of power at the disposal of the social worker. By demonstrating moral fiber a social worker can gain strength for advocacy.**

**For example the efforts of noted social activist Medha Patekar for Resettlement and Rehabilitation of displaced people led to the consideration for the first ever National Resettlement and Rehabilitation Policy in our country.**

**On the occasion of World AIDS Day a number of organizations have joined hands together to appeal to the Prime Minister of the country to initiate the second line of ART government hospitals so as to make the full treatment accessible even to the poor sections of the society.**

**While using advocacy one of the most serious errors one can make is to act impulsively. If you do so, those who oppose you can more easily discredit your organization. Unity of the team is another crucial source of power. By a strong comradeship the social worker and his team may exert pressure on the decision makers and legislators for a successful advocacy.**

**Consolidation of Expert Opinion**

**Planners, administrators, social workers, academicians, politicians are not independent agents contributing to policy development; rather development of policies requires the consolidation of the opinion from experts of different fields. As you have learnt in the earlier sections that for formulation of policies the expert committees are formed and after a series of discussions and dialogues policy statement papers are brought out. For example the Planning Commission appoints social workers as expert group members for preparing programmes and policies related with social welfare.**

**Each five year plan allocate separate budget for different fields of social welfare like health, education, employment, rural development and environment. Professionals with expertise in these fields are appointed as members of expert group. Eminent social workers have served as advisors to the Planning Commission in the social welfare field. Social workers have also been members of the advisory group in University Grants Commission (UGC) curriculum development reports.**

**Implementation**

**Social workers job does not end with the formulation of policies rather the next category of major task i.e. bringing the provisions in concrete realities starts only after that. Mere formulation of provisions does not serve any purpose until the fruits of same reach to the general population. Social workers are the key agents for implementing the policy provisions. At the implementation level, social workers have two fold tasks–  
l Information dissemination  
l Accessibility of policy provisions to public Social workers have a responsibility to help the public fully understand the availability of programmes for their welfare and impact of human services on the quality of life of all persons. Social workers need to work with the media in providing this information.**

**In India, much information is spread through appropriate use of the mass media. With the television and Radio – especially the news channels in vernacular languages, reaching hitherto unreachable remote areas, information can be spread faster. In the given context,  
the social worker at policy making and planning quarters may utilize the press, advertising agencies, to propagate policies and programmes to prospective beneficiaries.**

**The use of Information Education and communication strategies needs to be appropriately used by the social workers for spreading the message among the masses. The social worker by being proactive in disseminating such information gains in two fronts**

**(i) acknowledgment and encouragement to the public that they have a right to be aware of relevant policies, programmes and agencies maintained by government funds.**

**(ii) Preventing spread of gratuitous and negative information.**

**Social workers through voluntary organizations are engaged in implementing a variety of programmes directly benefiting a number of people e.g. social workers are employed as “Development officers” in ICDS programmes. Juvenile Justice (Care and Protection) Act, 2000 specifies the provisions for setting up of the Child Welfare Committee for dealing with children in need of care and protection. The Committee shall have at least one professional with expertise on matters concerning to children, social workers find a place in this position.**

**Voluntary organizations which are mainly backed by social workers may also be authorized by the state**

**government for setting up the children home and shelter home as provided under the said Act. The Immoral Traffic Prevention Act (1956) also has provisions for appointment of an advisory body consisting of at least five social workers to advise the special police officers on concerning matters. The social workers may also find place to be appointed as probation officer under the Probation of Offenders Act (1955). As the Probation Officer he/she is required to prepare a social investigation report so as to facilitate the court to decide about the best suitable method of dealing with offender.**

**The social workers also have the responsibilities of supervising the probationers and to advise them in matters related to payment of compensation. Under the Protection of Women from Domestic Violence Act, 2005, the social workers are eligible to be appointed as protection officers and counsellors. The social workers are also appointed in prisons to look after the welfare measures in the custodial institutions in the capacity of welfare officers.**

**Monitoring and Evaluation**

**Monitoring is an important tool for ensuring proper implementation of a project or programme. It is well recognized that the success of programmes largely depends on the effective delivery system and efficient implementation so that the desired results could be achieved. In order to ensure this, the policy making authorities lay great emphasis on monitoring and evaluation of development programmes. Regular monitoring of the programmes is done to assess the physical and financial progress in implementation of the Schemes and to disseminate the information regarding progress. Evaluation of the programmes is intended for periodic assessment of their impact and to know their strengths and weaknesses so that necessary steps are taken to streamline and improve the process of implementation.**

**Transparency in implementation is a major objective of the monitoring and evaluation mechanism. It helps to identify the loopholes in the system as well to ensure the appropriate allocation and utilization of the budgets. Monitoring and evaluation is conducted through professional agencies, which employ a team of experts for the job.**

**The comprehensive system of monitoring and evaluation employed by the Monitoring authorities includes various mechanisms such as Progress Reports, Financial Returns/Audit Reports, Intensive Inspections by Officers Review by various Committees, Concurrent Evaluation Reports and impact research studies of the programmes. Evaluation studies also help to a great extent in devising proper policies and redesigning concerned programmes to ensure that the intended benefits reach the target groups.**

**3) Answer any two of the following questions in about 300 words each:**

**a) Discuss the initiative of the State in the field of Child Welfare.**

**Ans. In India, there are various development programs being run for the people. Amongst them, the child welfare programs have been at the center most. There have been many child welfare Programmes since Independence. Below is the list of few programs.**

**Child Welfare Programme**

**ICDS – Integrated Child Development Services**

**This program came into effect in 1975. Also, it is aimed at enhancing the nutrition, health, and learning opportunities of infants and young children (O-6 years) along with their mothers.**

**Scheme for the children of working mothers**

**This scheme came into effect in 2006. Also, the main aim of this program was the overall development of children, childhood protection,  awareness generation, and complete immunization. Additionally, it spread among parents on health, malnutrition, and education.**

**Child Health  and reproductive Programme**

**This scheme came into effect in 1951. So, the main aim was to provide quality sustainable Primary Health Care services to the women. Also, the women in the scheme were in the reproductive age group and a special focus on Immunisation and family planning.**

**Pulse Polio Immunization Programme**

**This scheme came into effect in 1995. Thus, the main was to eradicate poliomyelitis (polio) in India. So, it was done by vaccinating all children under five years of age against poliovirus.**

**Sarva Shiksha Abhiyan**

**This scheme came into effect in 2001. All children in school, Alternate School, Education Guarantee Centre, ‘ Back-to-School’ camp by 2003. While all children complete 5years of primary schooling by 2007, all children complete 8 years of elementary schooling by 2010 were considered.**

**Also, the focus was on elementary education for providing satisfactory quality with primary emphasis on education for life. Also, the bridge and social category gaps at primary stage by 2007 while at elementary education level by 2010.**

**Kasturba Gandhi Balika Vidyalaya**

**This scheme came into effect in 2004. Also, the main was to ensure the access of quality education to the girls that belonged to disadvantaged groups of society. So, it was done by setting up residential schools along with boarding facilities at the elementary level.**

**Mid-day Meal Scheme**

**This scheme came into effect in 1995. Here the main idea was to improve the nutritional status of children in classes 1 to 8 in Government, Government aided schools, Local Body and, AIE and EGS centers. Also, it encouraged poor children that belonged to disadvantaged sections.**

**They were advised to attend school more regularly and thereby helping them concentrate on classroom activities. Also, they were provided nutritional support to children in the drought-affected areas during summer vacation.**

**Integrated program for Street Children**

**This scheme came into effect in 1993. the aim was to provide provisions for nutrition, shelter, sanitation, health care, and hygiene. Additionally, they were also provided education, safe drinking water, and recreational facilities and protection against exploitation and abuse to neglected and destitute street children.**

**The National Rural Health Mission**

**This scheme came into effect in 2005. Also, the main was to reduce child and maternal mortality, sanitation and hygiene, universal access to public services for nutrition. Also, it included universal access to public health care services. Thus, the main emphasis was on services addressing children’s and women’s health universal immunization, etc.**

**c) What are the major features of Gandhi's ideal society?**

**Ans. Gandhi defined his ideal society as Ram- Rajya. It is conceived as a society where truth prevails, people lead moral and spiritual life and evil is eliminated. His ideal society is based on love and co- operation. It is an idealised society where ethical considerations would govern the life of the individuals.**

**1. Gandhi’s conception of an ideal society is a social structure in which individual may enjoy maximum freedom. In it power of the state is to be reduced to a bare minimum through political and economic decentralization. The state is a dreadful thing. It dwarfs the personality of man and hampers the realization of Truth.**

**2. Caste-system will be kept alive, people shall follow the ancestral profession. But there will be no difference of wages and status on the basis of profession.**

**3. Self-control is to be observed. People should reduce their wants and should not possess more than what is needed by them.**

**4. The rich will not be dispossessed. They will, however, retain their extra wealth as a trust on behalf of society.**

**5. All individuals shall work with their own hands and satisfy their own needs.**

**6. Large scale production and machinery shall be made use of only sparingly.**

**4) Answer any four of the following questions in about 150 words each:**

**a) What are the objectives of NAPSWI?**

**Ans. λ Increase awareness about social work profession at various levels.**

**λ Promote the highest professional standards and ethics in the practice of professional social work.**

**λ Advance the knowledge and practice base of social work interventions that enhance quality of life and standard of living of persons, their family and environment.**

**λ Faster communication and foster support among professional social workers.**

**λ Promote social change, empowerment and liberation of people to enhance their well being adhering to the principles of human rights and social justice.**

**λ Promote research, action and other forms of continuing education for knowledge up- gradation of members.**

**λ Advocate for programmes and policies to meet the needs of social work fraternity and its various clientele groups.**

**c) Explain the key aspects of Christian life and its social teachings.**

**Ans.** **The Christian life is based upon the work of God in the new birth, justification, the gift of the Spirit, the forgiveness of sins, and our union to Christ. The goal of the Christian life is to be conformed into the image of Christ and, as a result, to share in God’s rule on the earth to the glory of God. Using various means of grace, such as Scripture, prayer, the Church, and the sacraments, God conforms the Christian into the image of Christ by the Spirit. The healthy Christian life is shown in faith and obedience, good works, sacrificial living and giving, and participation in the worldwide mission of the Church.**

**There is no better life to live than the Christian life. We shall consider this tremendous subject under five main headings. We begin with the basis of the Christian life: on what is it founded? Second, before addressing the daily realities of the Christian life, we take a look ahead to the end and ask: what is the goal of the Christian life? To what is it heading? Then, we consider the heart of the Christian life: that it is a matter of the heart. Fourth, we take a look at the means by which the Christian life is led, what are sometimes called “means of grace.” Then, in our final section, we trace out some of the salient features of the Christian life.**

**The Ten Commandments Jesus advocated the Ten Commandments which were handed down by God to the Prophet Moses about whom we read in the Old Testament. They are:**

**1) I am the Lord your God; you shall have no other gods before Me.**

**2) You shall not take the name of the Lord your God in vain.**

**3) Remember to keep holy the Lord’s Day.**

**4) Honour your father and your mother.**

**5) You shall not kill.**

**6) You shall not commit adultery.**

**7) You shall not steal.**

**8) You shall not bear false witness against your neighbour.**

**9) You shall not covet your neighbour’s wife.**

**10) You shall not covet your neighbour’s goods.**

**e) Enlist the characteristic features of Satyagrah.**

**Ans.** **The idea of Satyagraha was successfully organised by Gandhiji in 1915. Satyagraha was successfully organised in a number of places including Ahmedabad, Bihar, Kheda and also in South Africa. The word Satyagraha refers to following the path of truth and non-violence to attain freedom and fight against injustice.**

**Five points about Gandhi’s idea of satyagraha are:**

1. **According to Gandhi, Satyagraha was a unique weapon to fight injustice.**
2. **The idea of satyagraha highlighted the power of truth and the need to search for the truth.**
3. **Satyagraha was a novel method of mass agitation, which stressed the principle of truth, tolerance, non-violence and peaceful protests.**
4. **Satyagraha supported that for true cause and struggle against injustice, physical force is not required to fight with the oppressor.**
5. **Gandhi believed that the satyagraha battle will be won and this battle also unite the Indians by this dharma of truth and non-violence**

**f) Enumerate the general characteristics of Gandhian Social Work.**

**Ans.** **Characteristics**

**a) A new indeginous model of Indian society**

**Gandhiji is regarded as the first social thinker in india. Who presented a complete picture of the Indian society.**

**b) New philosophy of social work**

**His idea was new to the social work field and unique**

**c) A practical philosophy**

**Gandhiji was not an arm chair thinker.he proclaimed his theory by practice**

**d) Convention and discovery of method and techniques of social work**

**Fasting, foot march,boycott etc had been using as religious practices in early india. But gandhiji considered and brought them as social work and social action methods.**

**e) From social reform and social development**

**Unlike many reformers, he did not stop his activities in social reforming but extended them to social development**

**f) National network of workers and institution**

**Gandian social work leads to the all over the country and influences the life most Indians. So we can concern gandian social work as a national net work.**

**g) Secular social work**

**In early Indian major social organization were working under religious manners.gandhiji gave a secular concept of them.**

**h) Research training and publication**

**Like professional social workers,Gandhian social work is also have the scope of training and publication. There are lot of training programme and publication all over the country for gandhian social work**

**5) Write short notes on any five of the following questions in about 100 words each:**

**a) Central Social Welfare Board**

**Ans. The Central Social Welfare Board was established in 1953 by a Resolution of Govt. of India to carry out welfare activities for promoting voluntarism, providing technical and financial assistance to the voluntary organisations for the general welfare of family, women and children. CSWB is an autonomous body, under the control of Ministry of Education. The social welfare programmes aim to make opportunities for full-time employment, health care, education and development available to all Indian citizens.**

**b) Ram Krishna Mission**

**Ans.** **The ideology and objectives of the Ramakrishna Mission were:**

**i) to impart and promote the study of the Vedanta and its principles as propounded by Ramakrishna and practically illustrated by his own life, and of comparative ideology in its widest form. Vedanta is a Hindu philosophy which teaches that there is Oneness of all Truth. That all evolves from Truth and returns to Truth. Thus all appearances are deceptive, unless apprehended through the Truth. Shri Sarda ma the consort of Sri Ramakrishna.**

**ii) impart and promote the study of the arts, science and industries;**

**iii) to train teachers in all the branches of knowledge mentioned above and enable than to reach the masses;**

**iv) to carry on educational work among the masses;**

**v) to establish, maintain, carry on and assist schools, colleges, universities, orphanages, workshops, laboratories, hospitals, dispensaries, houses for the infirm, the invalid, and the afflicted, famine relief works, and other educational and/or charitable works and institutions of a like nature;**

**vi) to print and publish and to sell or distribute, gratuitously or otherwise, journals, periodicals, books or leaflets that the Association may think desirable for the prtimotion of its objects;**

**vii) to carry on any other work which may seem to the Association capable of being conveniently carried on, in connection with the calculated and directly or indirectly to promote any of the before mentioned objects.**

**c) Buddha and Buddhism**

**Ans. The Buddha (fl. circa 450 BCE) is the individual whose teachings form the basis of the Buddhist tradition. These teachings, preserved in texts known as the Nikāyas or Āgamas, concern the quest for liberation from suffering. Buddhism is an Indian religion or philosophy. The Buddha ("the Awakened One"), a Śramaṇa; who lived in South Asia c. 6th or 5th century BCE. Followers of Buddhism, called Buddhists in English, referred to themselves as Sakyan-s or Sakyabhiksu in ancient India. Buddhist followers often pray to buddhas, bodhisattvas, and spiritual masters. One of the meanings behind these prayers is to invoke the enlightened qualities of our own heart and mind through letting go of the ego's resistance to humility.**

**d) The Dharmashastras**

**Ans.** **The dharmashastra writers concentrated on exploring the dharma of individuals and social groups, including the government. They, however, did not attempt to provide political dharma as a distinct and autonomous subject of investigation. What they did was to provide a code of conduct covering the entire human life. Politics was incidental to this main concern. The dharmasastras were legalistic and a religious in orientation.**

**g) National Development Council**

**Ans. The National Development Council was set up in August 1952 on the basis of a resolution of the Government of India. The Council is composed of the Prime Minister, the Chief Ministers of States and the members of the Planning Commission. However, other central ministers who are not members of the Planning Commission also have attended the Council's meetings. Sometimes outside experts have also been invited to the Council's meetings whenever considered necessary.**

**The functions of the National Development Council (NDC) as laid down in the Government of India resolution are as follows:**

**1) to review the working of the national plan from time to time;**

**2) to consider important questions of social and economic policy affecting national development; and**

**3) to recommend measures for the achievement of the aims and targets set out in the national plan, including measures to secure the active participation and cooperation of the people, improve the efficiency of the administrative services, ensure the fullest development of the less advanced regions and sections of the community and, through sacrifice borne equally by all citizens, build up resources for national development.**